A U M

We cannot bring God near so as to reach Him with our eyes or lay hold of Him with our hands. . . . No, He is only mind, sacred and ineffable mind, flashing through the whole universe with swift thoughts. —EMPEDOCLES.

THEOSOPHY

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WORDS—AND REALITIES

MORE than twenty-three centuries ago Plato, writing for those who aspired to true knowledge, exposed the deceptions and obscurantism practiced by the Sophists—the "intelligentsia" of his time. He showed that because of the intrinsic difficulties in the discovery of Truth, the seeker is prone to mistake mere names and forms for reality, and finally, when investigation so followed proves barren, to believe that there is in fact no truth at all, ending in a bitter and cynical pessimism. In the *Sophist,* Plato makes clear that the clever but insincere man may use words in a way that has a similitude to truth, but which really leads to endless contradiction. Both the true philosopher and the sophist use the dialectic, but the first uses it as a means of clarifying ideas and purifying the soul, the latter to confuse his listeners and to parade his own attainments.

It is evident that confusion in thought arises from wrong use of words, whether deliberately or in ignorance. And there are some things which cannot be put into words at all. Plato's seventh epistle is a treatise on this problem. A common human error, he says, is that as a result of bad training "we are not even accustomed to look for the real essence of anything, but are satisfied to accept what confronts us in the phenomenal presentations." And if we demand "answers and proofs" in regard to ultimate reality, and are disappointed with what is affirmed, we remain unaware "that it is not the mind of the writer or speaker that fails in the test," but rather the defective means we have in words and ideas for the discussion of transcendental subjects. As always, Plato lays the greatest stress on the importance of motive in the quest for truth. Thus, in the seventh epistle, he says:

> To sum it all up in one word, natural intelligence and a good memory are equally powerless to aid the man who has not an inborn affinity with the subject. Without such endowments there is of course not the slightest possibility. Hence all who have no natural aptitude for and affinity with justice and all other noble ideals, though in the study of other matters they may be both intelligent and retentive, — all those too who have affinity but are stupid and unretentive, — such will never any of them attain to an understanding of the most complete truth in regard to moral concepts. The study of virtue and vice must be accompanied by an inquiry into what is false and true of existence in general and must be carried on by constant practice throughout a long period, . . .
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> For this reason no serious man will ever think of writing about serious realities for the general public so as to make them a prey to envy and perplexity. In a word, it is an inevitable conclusion from this that when anyone sees anywhere the written work of anyone, whether that of a lawgiver in his laws or whatever it may be in some other form, the subject treated cannot have been his most serious concern, — that is, if he is himself a serious man. His most serious interests have their abode elsewhere in the noblest region of the field of his activity. If, however, he really was seriously concerned with these matters and put them in writing, "then surely" not the god, but mortals "have utterly blasted his wits."

Sophists are as common today as in the time of Plato. They are an almost infinitely varied species, but in every case exhibit the identifying marks. The sophist degrades the divine by making definitions of the ineffable, thus "blasting the wits" of those who know no better. The sophist decries first principles in philosophy, urging, "Of what value is a Principle of Absolute Reality, if it is unknowable? Give us the personal 'God of our Fathers' "—or—"Blind Force, that is the sole reality."

The sophist is at hand in the courts of every land, his skill available to whosoever will pay his fee; justice is only something to argue about. Among those of literary attainments, his name is legion. He mocks at things too wonderful for him to understand, valuing the price of a paragraph more than sincerity. The codifiers of morality who would impose their statistics of right and wrong upon society; the fanatics of "heredity" and the reformers of "environment"—these are all modern sophists. Lowest in the scale are the deliberate deluders of mankind, the charlatans and poseurs in occult philosophy—who peddle "knowledge of the infinite" in

segments nicely adjusted to their scale of prices; who provide intimate descriptions of "adepts" and offer "this new easy way" to perfection.

The catalogue of modern sophistry is well-nigh inexhaustible. Rather than continue we may pause and say, again with Plato, "it would be unseemly that one-half of mankind should go mad with lust, and the other half in righteous indignation at them." The disciples of Plato met the enemies of Truth with the weapons he so ably had provided. So in the present day, the arsenal of the cause of Truth is loaded with the arms of education, with principles and applications that make clear the mind and purify the soul.

The lack of fundamental ideas is nowhere so pitifully evident as in our public forums of serious discussion and the journals which represent the best in modern thought. It would seem, sometimes, that only the forceful declaration of a high ideal, a universal motive, is needed to give multitudes of well-meaning American citizens a new orientation in the affairs of life. With but one or two exceptions, the modern Platonists are either cloistered scholars forgetful of the world, or timid sentimentalists, both having forgotten the injunction of their master that it is the duty of one who has seen the clear light of day to return to the cave of darkness to assist those still deceived by the flickering shadows of illusion. Plato longed for the day when philosophers would be kings, or kings philosophers. In our time, when every man is "king" under the rights secured and duties demanded by democracy, this means that *citizens* must learn philosophy, and that philosophers must recognize their duties as citizens.

This idea, or something like it, needs to be spread abroad in the world. It has its champions in theosophists, and among educators here and there who have drunk deep at the Platonic fountain. But the latter are helpless without that intangible although very real support which can come only by the gradual dissemination of the scientific ethics and spiritual psychology of the Theosophic philosophy. This is a slow work, and the efforts of those who see its necessity seem tragically inadequate most of the time. But already the results of what has been accomplished are apparent to the discerning eye—the only reward and encouragement worthy of the striving of true philosophers.

ANCIENT LANDMARKS

Pythagoras

TWENTY-FIVE centuries ago the island of Samos was one of the garden spots of Ionia. Colonized hundreds of years before by a group of Arcadians under the leadership of the "great soul" Ancæus, it had now become the "voluptuous isle" where the Tyrant Polycrates spent his days and nights listening to the languishing odes of the poet Anacreon.

Down in the city beneath the Tyrant's palace there lived a wealthy merchant named Mnesarchus. In the first quarter of the sixth century B. C. he and his wife Parthenis went to Delphi to consult the Oracle, who told Parthenis that she would bear a son who would surpass all men in wisdom and virtue. When Mnesarchus and Parthenis reached Sidon in Phoenicia on their way back to Samos, their son Pythagoras was born.

From Iamblichus we learn that even in childhood Pythagoras astonished all who knew him by the profundity of his wisdom. By the time he had reached the age of eighteen, he had already exhausted the cultural possibilities of his island home. Having heard of Thales and Anaximander, he set sail for the mainland on the first lap of a journey which lasted for almost forty years and took him into every country in the then known world. As soon as Thales conversed with Pythagoras he recognized the superior quality of his mind and advised him to go to Egypt to study with the wise men who had been his own instructors. Leaving Miletus, Pythagoras went first to Sidon, where he was initiated into the Mysteries of Tyre and Byblos. Then he proceeded to Egypt, making the journey with some Egyptian sailors who believed that a god had taken passage on their ship. On his arrival in Egypt Pythagoras at once put himself under the instruction of the teachers of Thales. He spent the next twenty-two years perfecting himself in mathematics, astronomy and music, and was finally initiated into the Egyptian Mysteries.

When Cambyses invaded Egypt, he made Pythagoras his prisoner and sent him to Babylon. Pythagoras utilized this seeming misfortune as an opportunity for growth, and for the next twelve years he studied with the *Magi* and was initiated into the Chaldean Mysteries. Leaving Babylon, he made his way through Persia into India, where he continued his education under the *Brachmanes* and imbibed the wisdom of the East at its original source.

At that time India was still feeling the effects of the great spiritual revival brought about by Gautama the Buddha. Although Pythagoras arrived in India too late to come into personal contact with the Buddha, he was greatly influenced by his teachings. Indeed, there is such a close and intimate relationship between the Buddhistic and the Pythagorean systems that the one cannot be fully understood without an acquaintance with the other. Although Pythagoras went to India as a student, he left it as a Teacher. Even to this day he is known in that country as *Yavanâchârya*, the "Ionian Teacher."

Pythagoras was fifty-six years old when he finally returned to his native land. Thirty-eight of those years he had spent in foreign lands, fitting himself by study and discipline for his future work. When he arrived in Samos he found the island crushed and ruined, its temples and schools closed, its wise men fleeing from the tyranny and persecution of the great Persian conqueror.

Instead of being welcomed by his countrymen, Pythagoras found them indifferent to the wisdom he was so eager to impart. Despite his best efforts, he was unable to procure a single pupil. One day he saw a poorly dressed young man playing ball in the Gymnasium. Entering into conversation with him, Pythagoras offered to support him if he would consent to receive instruction in geometry. The youth accepted the offer, began his study, and received three *oboli* from Pythagoras for every problem solved. At last the young man became so interested in mathematics that he offered to study without financial remuneration. Taking the name of Pythagoras for his own, this student became his teacher's most devoted disciple.

By this time Pythagoras had realized that the island of Samos offered him no opportunity for the development of his educational scheme. Accompanied by his one disciple, he went to southern Italy, settling in Crotona, a town situated on the Gulf of Tarentum. He chose this town because of the freedom of its constitution and the liberal-mindedness of its inhabitants, and also because Pythagoras hoped that his residence in Italy would enable him to spread his teachings throughout the whole of Greece.

Shortly after his arrival in Crotona, Pythagoras visited the Gymnasium, where he was soon surrounded by a group of young men. He reminded them of the solidarity which should exist between students, warned them of the self-control which must be cultivated during the years of adolescence, and urged them to acquire the philosophical knowledge necessary to good citizenship.

The young men listened respectfully to Pythagoras' words, and when they returned home that evening they repeated his conversation to their parents. A few days later Pythagoras was invited to speak before the Senate of Crotona. On this occasion he advised the Senators to build a Temple to the Muses, whose harmony and interdependence should be a constant reminder of the primary virtues necessary to good government. He also spoke to them of the sanctity of marriage and of those simple family duties which, if faithfully performed, would give them experience for the larger duties of state. He reminded them also of the solidarity which must exist among those who are at the head of the government, stressed the necessity of being able to both give and receive advice and instruction, and gave them a standard of action which, if applied, would bring happiness into their personal lives and success to the country they served.

The Senators of Crotona were so impressed with the wisdom of Pythagoras that they decided to build him an Institute which would serve the several purposes of a school of philosophy and moral training, an academy of science, and a small model city. The School was situated on the top of a high hill overlooking the town, with a glimpse of the Gulf beyond. Although it was understood that it would be patterned after the Mystery Schools, there was nothing about the place suggesting secrecy save a statue of Hermes at the door of the inner school with the words on the pedestal: *Let no profane enter here.*

Students entered the Pythagorean School first as probationers, and for three years they were closely watched by Pythagoras without being aware of the fact. While they exercised in the Gymnasium Pythagoras would walk among them, carefully observing their natural movements, their facial expressions, and especially their laughter. For, as Pythagoras said, "Laughter is an infallible index to character, and no amount of dissimulation can render agreeable the laugh of an ill-disposed man." (There are no known writings of Pythagoras. All statements attributed to him are from later accounts of his ideas.) The students exercised with quoits, javelins, and by racing. Pythagoras was opposed to wrestling, saying that men who intended to practice the virtues of friendship should not begin by throwing one another on the sand and rolling about like wild beasts. Such actions, he said, tend to develop hatred, which makes a man inferior to *any* opponent.

The moral nature of the student was then tested. Sometimes he would be highly praised, to see if pride arose. At other times he

would be humiliated before his fellow-students, and his reactions carefully noted. During those early years every thread of the disciple's moral fibre was tested and strengthened, for Pythagoras taught that true knowledge cannot be acquired until the lower nature is under control. He spoke disparagingly of those teachers who "infuse theorems and divine doctrines into confused and turbid natures, just as if some one should pour pure and clear water into a deep well filled with mud." The probationary period in Pythagoras' School, therefore, was closely patterned after the discipline of purification in the Lesser Mysteries.

The student next was tested along intellectual lines. Every mental capacity was carefully noted—the rapidity of his thought, the accuracy of his memory, his power of concentration, and particularly his intuition.

After three years of this probationary discipline, the students who had passed these preliminary tests were admitted into the first degree of the School, becoming known as "listeners." The purpose of this degree, according to Iamblichus, was that they "should exercise themselves in hearing, in order that they might be able to speak." For five years, therefore, the students observed *silence*. Pythagoras knew the power of sound. He taught that the Universe evolves from Sound, and that man creates a universe of his own through the mighty power of his own words. In this degree the students learned to subjugate their tongues, "that being the most difficult of all victories, as those have unfolded to us who instituted the Mysteries."

The students in this degree were not permitted to ask questions. Questions were propounded by the teachers, but were not answered, every student being obliged to seek the answer within himself. These questions were usually on some abstract subject, such as: What is Harmony? What is the most powerful thing in the world? What is the most difficult thing in the world? Happy the student whose intuition told him that the most difficult thing in the world is for a man to *know himself*.

These five years of silence accomplished two things. First, they trained the student's powers of self-reliance and intuition. Second, they gave him training in the secrecy obligatory for the higher degrees, wherein some of the secrets of the Mysteries were disclosed. Upon initiation every student was warned that "it is not lawful to extend to the casual person things which were obtained with such great labors and such diligent assiduity, nor to divulge the Mysteries of Eleusinia to the profane."

Although the "listeners" were not allowed to discuss their instructions with their teachers or their fellow-students, they were encouraged to associate with one another, especially with older students. In this degree the *Unity* of all things was stressed: the fundamental Unity lying behind all the diversity of nature; the underlying unity of all religions; the unity and friendship which should exist among all men.

> He unfolded the friendship of all things toward all. Indeed he delivered such an admirable friendship to his associates that even now [300 A.D.] those who are benevolent in the extreme towards each other are said to belong to the Pythagoreans. (*Iamblichus.*)

The story is told of a certain member of the School who fell ill at a wayside inn, and died without being able to pay his bill. Before his death, he asked the inn-keeper to place a certain symbol on the road outside the inn. Months later another Pythagorean passed that way, saw the symbol and discharged the debt of his unknown friend. So did the Pythagoreans understand friendship, not as a matter of *personal* affection, but as that invisible bond which unites all who study the occult sciences and practice the disciplines of the ancient school.

The daily life of a student at Crotona followed a definite schedule. Rising with the sun, his first thoughts were given to meditation. After pronouncing a mantram on a certain tone, he carefully reviewed all his actions of the previous day and planned the coming day in full detail. After breakfast he took a solitary walk, as Pythagoras did not think it proper to converse with others until one had "rendered his soul sedate, and harmonized his reasoning powers." The student then repaired to the Gymnasium for his daily exercise, for he had learned that the body is the temple of the soul, and should always be kept in a condition worthy of its divine occupant. The rest of the morning was spent in study. At noon the students dined together in small groups, their meal consisting mainly of bread and honey. Pythagoras himself was a strict vegetarian and the members of his esoteric school were not allowed to eat meat. He was not so strict, however, with the probationers who had not yet commenced their study of practical Occultism. These were permitted to eat the flesh of certain animals, excluding, however, the brain and heart.

The moral discipline of the Pythagorean student steadily increased in intensity, and the line of discrimination between right and wrong became finer with every passing year. Disciples were

warned not to be surprised by anything that might happen and trained to meet the greatest shocks with an equal mind. Anger was considered as one of the deadly sins and every student was cautioned not to make a decision or rebuke a servant while under the influence of this passion. The Pythagorean idea of duty might well have been taken from *The Bhagavad Gita*. Iamblichus gives it thus:

> We should never do anything with a view to pleasure as an end.
> We should perform what is right, because it is right to do so.

After a frugal lunch, the students received their relatives and friends in the gardens of the School. This was followed by another walk, this time in the company of others. At the close of the day they supped together and read aloud. Before retiring each student again engaged in meditation, following the instructions of Pythagoras found in the *Golden Verses:*

> Never suffer sleep to close thy eyelids, after thy going to bed, till thou hast examined by thy reason all thy actions for the day. Wherein have I done amiss? What have I omitted that I ought to have done? If in this examination thou findest that thou hast done amiss, reprimand thyself severely for it. And if thou hast done any good, rejoice.

After this review, the student chanted his evening mantram, and in the peace and quiet of the soft Italian night he fell asleep.

During the first eight years of probationary discipline the student received no instruction from Pythagoras himself, nor was he permitted to mention the Teacher by name. Those who were unable to stand the discipline left the school and went out again into the world. Even in the higher degrees some occasionally failed by breaking their pledge of secrecy or some other rule which bound them. These were expelled from the School, and a tomb bearing their name was erected in the garden. If a loyal Pythagorean met one of these failures on the street, he did not greet him nor in any way indicate that he had once known him, for Pythagoras taught that such a man is dead. "His body appears among men," he said, "but his *soul* is dead. Let us weep for it!"

The great and compassionate heart of Pythagoras ached with helpless pity for those weak souls who had strayed from the Path. But he rejoiced for those who were strengthened by the discipline, who trod the thorny path of discipleship without faltering. These were admitted to the higher section of the School, which corresponded to the Greater Mysteries. During the first eight years of probation, the students were known as *Exoterics*. Those who entered the higher sections were known as *Esoterics*.

SENSES — OUTER AND INNER

NATURE *per se* presents only a spectacle, a panorama of incessantly changing objects, from any and every point of view. One needs to lay firm hold on this fundamental verity who desires to explore her mysteries. The materialist, so-called, is one whose point of view is the firm position that in what is seen outside himself, and in that alone, is to be sought the explanation and understanding of all the problems of existence.

This attitude will not stand examination; hence, the materialist as well as the religious man is constantly on the defensive. One as much as the other is determined to maintain a fixed and unalterable relation to and within a universe which admittedly is in incessant flux. Although we use such terms as science and religion, materialism and spirituality, to designate and define the two assumedly irreconcilable convictions, both issue from identically the same point of view. The materialist has but to turn around, and behold, he becomes a spiritualist; and vice versa. If he does not turn around of "his own motion," his resistance to change is overcome by "the forces of nature." The man cannot be found who is *consistently* either spiritualist or materialist. How could he be, on his own premises?

Whence, then, comes materialism or spiritualism, if not from visible nature, from objects seen? From reflection, from introspection, from *invisible* nature, from the *perceptions* acquired; from the mind of the individual concerned. All the countless views of objects, all alike derived through the senses, by some species of transformation, pass from the world of matter into the world of mind. From being "objective," they have become "subjective" to the individual concerned. The world of objects is not contingent on his perceptions: his mind is. For each being, the one universe becomes two, metaphysical and physical. When this metaphysical world is examined, the senses which reflect the objective universe wink out as do the stars on the approach of the coming day. The stars have not ceased to be; they, too, pass from the world visible into the world invisible. Their light has become darkness to the beholder in the light of the sun. So with the mind and the senses. The universe of the senses disappears in the mental world. The man is seeing, not outwardly but inwardly, and by another light.

There are five outer senses in every normal man, senses which have the same characteristics in every organic being. Each of them

renders a different, therefore an incomplete, spectacle of the same object. In each being some one sense is the chief coefficient, because most developed and used, the others relative and minor in varying proportions. Where is the being whose senses are all equally developed? Who, then, can depend upon his senses and his sense-perceptions? If the perceptions acquired through the senses are fundamentally incomplete and errant, the mind, which is but the sum-total of perceptions, must equally be unreliable—must be more so, in fact.

The perception of subjects is contingent upon the perception of objects; is, therefore, secondary, not primary. Our inner as contrasted with our outer perception, our mind as compared with our body, affords a practically limitless number of combinations of ideas, because those combinations are secondary, not primary. This means, among other things, that the most stable and coherent mind, is far more quickly changeable than any combination of sense-perception. We can measurably control our outer senses, and thus the contact points with the external universe. Who can control his mind and its modifications? We do not have the knowledge of the meta-physical universe that we have of the physical, nor are we able to control the organs of the mind—the inner senses—as we do or can measurably control the outer senses and organs. True, we can "shut our eyes," in every outward sense, by the simple expedient of retiring into darkness, silence, solitude. Similarly, we can "close our mind" as to any particular combination of ideas, but if we essay to cut ourselves off from subjective perception entirely we make the discovery that the inner senses become more uncontrollably active than ever. We can shut the doors of the inner senses only by death, by sleep, by some means of stupefaction or intoxication.

If, in the world of the outer senses, we were confined to or relied upon only the sense of touch or contact, we would be in the same state and have the same point of view, as do the members of the mineral and vegetable kingdoms. Nature *per se* would still be the same nature, would still be a complete world to the inhabitants of these two kingdoms, although totally unaware of the presence and effect upon them of other kingdoms whose inhabitants possess the same sense, and others in addition. So with the inhabitants of the sense-world as an entirety. The one universe would appear differently to each being; it would be complete, but how foreshortened the perspective, how limited and uncertain the range, of the beings of one sense as compared with those using two or more senses! Finally, how constricted the horizon of any being dependent on the

outer senses alone. Yet, each and all would be developing and using a mind and its organs.

Transfer, now, the simile to the human mind: certainly, the spectacle or panorama of ideas discloses the presence and dominating activity of but one of what may appropriately be called the inner senses—that of sensation or feeling. More sensation or feeling, touch or contact, are examined, more it will be perceived that they are correlative, opposite poles of one and the same channel of commerce between the universal and the individual. To each being his inner world might be complete, but how foreshortened his perspective, how limited his range, how contracted his horizon, to one who uses two or more of his inner senses, who understands the nature of the mind as we understand the nature of the body.

Whether we speak of the body or of the mind, of the outer or of the inner senses, we are merely discussing our respective perceptions of nature *per se,* mere pictures and images, more or less distorted. The materialist relies on the outer, the spiritualist on the inner eidolons. Does either realize that he, the same as the other, is an idol-worshiper?

The two terms, each of which is sanctified to the one and opprobrious to the other, are actually but their respectively opposite employment of the same coefficients as coordinates in trying to gain and maintain orientation. One succeeds as well, and fails as badly, as the other, in their "joint and several undertakings." Two coordinates are enough to locate any point of view, any object or subject of perception, whether on the *plane* of the outer or of the inner senses. Take latitude and longitude: whether as subjects or objects of perception, both are purely metaphysical; yet as instruments of orientation they determine the location of any physical object on the plane of the earth's surface. But suppose the objective sought to be determined is high above or deep below the earth's surface? Then a third coordinate becomes necessary.

So with the coefficients called the outer and inner senses: they suffice to coordinate body and mind, but they fail utterly to coordinate the individual nature with nature *per se,* the Soul of each with the Self of all, the Perceiver with the two sets of senses and perceptions. Why?

Because a third coefficient, or coordinate, a third set of senses, a third form of perception, is either ignored or made contingent upon the other two—*self*-perception. We have the sense of self, but who has self-*knowledge?* Our perception of self is even more obscure and vague than the sense of touch or contact, of sensation or feel-

ing. What if there are five spiritual as there are five physical and five mental channels of contact between the Self in man and the SELF in all nature? What if the real basis of perception is the same as the real basis of action—a Trinity?

Outer perception at once polarizes the inner senses; these, in turn, polarize the self or Soul—the Perceiver and Actor—via the spiritual sense most active in us. In most men that spiritual sense correlates with what is variously called attraction and repulsion, liking and disliking—love and hate. Hence all our religions, philosophies, ethical and unethical sciences and systems, our notions of pleasure and pain, of Good and Evil. So long as one spiritual, one mental, one physical sense, is our soul reliance, so long must we fail to orient self and nature; so long must Nature appear to us alien; so long will Life's mysteries remain unexplored.

INSCRUTABLE DEITY

The Buddhists maintain that there is *no* Creator but an infinitude of *creative powers,* which collectively form the one eternal substance, the *essence* of which is inscrutable—hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction. Upon inaugurating an active period, says the *Secret Doctrine,* an expansion of this Divine essence, *from within outwardly,* occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and "darkness," solitary and alone, broods once more over the face of the "deep." To use a metaphor which will convey the idea still more clearly, an outbreathing of the "unknown essence" produces the world; and an inhalation causes it to disappear. *This process has been going on from all eternity, and our present universe is but one of an infinite series which had no beginning and will have no end.—Isis Unveiled.*

SCIENCE AND THE SECRET DOCTRINE

Swing of the Solar Scythe

IN 1888, H. P. Blavatsky predicted that the science of chemistry would die and be reborn in its successor, "METACHEMISTRY or New Alchemy."[1] The choice of these terms alone, with their vivid characterization of modern chemistry, should establish her views as prophetic in more than a chance sense, to which may be added her multifarious and accurate indications of developments that these words suggested.

She also described, but did not name, the NEW ASTROLOGY, by indicating that astrology, as currently understood, is really a relic of ancient knowledge, so materialized by ignorance and degraded by charlatanry as to be rather misleading than indicative of what was once a real science on the same footing with the other branches of Theosophy more fully presented and discussed in the teaching. One phase of its general nature she illustrated with a passage from Hermes Trismegistus:

> The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, *are innumerable choirs of genii.* . . . They fulfill the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes;* likewise by famines and wars, for the punishment of impiety. . . . It is the sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures. . . . All these Genii *preside over mundane affairs,* they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls,* they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance.* (*S. D.* 1888, I, 294.)

Astrology is at the present time creeping into science, unrecognized and unnamed, but as unmistakably as its predecessors—the physics and chemistry of the ancients. The savants who have been timidly and tentatively connecting solar cycles with cycles of animal abundance and the like little realize what they are letting into the modern arena in disguise; fortunately, the attempts of modern economists to correlate stock-market fluctuations with outbursts of solar energy have been but slightly successful! But the road is open,

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[1] *The Secret Doctrine,* I, 622.

and would mankind but grasp the opportunity, it might make "the world in the next century a heaven as compared with what it is now"; not by means of predicting stock prices—which would be more likely to pave the road in the opposite direction—*but by studying the solar cycles to gain self-knowledge, and thus self-control.* A startling idea, perhaps.

Every man worthy of the name of thinker has noted in himself tides of thought, will, and feeling which cannot be ascribed to the familiar factors of environment, good or bad. Psychologists have attempted weekly chartings of the cycles of human feeling, but none has dared the brand of "superstition" by trying to correlate such changes with the moon! Remembering one's feelings for a week at a time is something of a mnemonic feat for the average individual, and we may look for a long period to elapse before monthly and yearly charts are made; longer still before a vastly more momentous cycle—of eleven years and a fraction—with its vast consequences to humanity, is discerned and studied. Meantime we may suggest a psycho-historical correlation between the above quotation from Hermes and the following *Secret Doctrine* statements:

> *The real substance of the concealed* (Sun) *is a nucleus of Mother substance. It is the heart and the matrix of all the living and existing Forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their* SEVENTH ESSENCE *every eleventh year. . . .* (I. 290.)
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> Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system. . . . Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures—say for the moon—then every one would see the Sun-spot phenomenon repeated every second—due to its contraction and the rushing of the blood. (I, 541.)

The individual ego may regard himself as a "knot" in the network of universal space—a point of meeting for all the cosmic

forces. He is not only a creative participant in the affairs of the cosmos, but also he *reflects* to a greater or lesser degree all the universal or cosmic alterations in the corresponding departments of his microcosmic nature. Add to this the fact that there is no true dividing line between the spiritual and material aspects of universal *force,* and further thought will show that in some manner or other almost every spiritual change in the cosmos must be indicated by material signs, and that these in turn are capable of correlation with internal states of emotion and perception. The aspirant to wisdom may thus possess a chart which, rightly understood, will enable him to anticipate and guard against ill-omened pulsations of his own nature, to look forward to and avail himself of periodic perceptive openings into the spiritual mysteries of Nature—his own included. Such were the uses of the ancient, the true astrology.

Western knowledge of sunspots dates from the year 1610, when Fabricius of Holland used them to ascertain the rotation of the sun. In the following year Galileo determined the duration of the solar rotation by means of sunspots. Since that time astronomers have watched with interest the passage of dark spots across the solar orb, despite the fact that an eminent Jesuit Father denounced the discovery as a delusion, saying, "I have read the whole of my 'Aristotle' several times, and can assure you that I have found nothing similar there." Careful enumeration of the spots, year by year, was begun by the amateur astronomer, Baron Schwabe, of Dessau, who started counting them in 1826. Since 1878 observers have measured the area occupied by the spots, as well as recording their number. The periodicity of solar disturbances was first noted by Schwabe, and soon other astronomers made the cycle the basis of their own observations with the result that careful studies of the dates of maxima and minima of the spots are now available. M. R. Wolfe, of the Zurich observatory, investigated past records and fixed the dates of maxima and minima from the beginning of the observations in 1610 up to 1878. Records since that time are of course abundant.

There has been much discussion in both scientific and popular literature of the most recent solar disturbance, which occurred in 1937-38. It may be suggestively noted that if we extend the maximum period to include the preceding year or so, making a maximum "epoch," many of the recent political disturbances of the world are included within the limits of the period. Thus, in 1936 Ethiopia was invaded by Italy and the Spanish Civil War broke out; in 1937

Japan invaded China and there was an Afghan revolt in the orient. The European crisis occurred in 1938.

A similar tabulation of the events occurring during or near the epochs of other maxima proves equally interesting. The discovery is made that the great preponderance of warlike human events during a century or more show an intimate relation to the dates of maxima. Space will not permit the presentation of such a compilation, some of the results of which, however, may be illustrated.

Select three dates of special historical significance in the nineteenth century. Choice naturally falls on 1815, 1848, and 1870. The two last are maximum years, while the first date is only a year distant from a maximum year! Another year of political importance was 1859, also a sunspot maximum. During the epoch of this cycle of sunspot manifestation the following human disturbances, not all well known, occurred: Mexican Civil War, 1858; John Brown's Rebellion, 1859; Civil War in America, 1861; Indian Mutiny, 1857; Italo-Austrian War, 1859; Garibaldi's Revolt, 1860; Seven Weeks' War, 1861; Caucasian Wars, 1859; Anglo-French War against China, 1857; French Invasion of Mexico, 1862.

There are, of course, exceptions—cases where important conflicts came in years distant from the epochs of sunspot maxima. But the general picture remains true, that the great majority of belligerent disturbances are grouped close to or in the year of a sunspot maximum.

As to events of a *constructive* nature and their cycles, human history in Kali Yuga gives but little material; there were, however, the liberation of the Russian serfs—*without* war or rebellion; the foundation of the Theosophical Society, of U. L. T.; and the formation of the Society for Ethical Culture—all at or near *minima*. The dates of the founding of the various American societies organized for peaceful or beneficial purposes bear similar significance. Of these:

12 were founded at sunspot maxima.
22 were founded within 1 year of maxima.
16 were founded within 2 years of maxima.
19 were founded within 3 years of maxima.
24 were founded within 4 years of maxima.
40 *were founded at or near minima.*

Perhaps now a little more of the meaning of the following statement is clear:

> Yet in the prognostication of *such* future events, at any rate, all foretold on the authority of cyclic recurrences, there is no

> psychic phenomenon involved. It is neither *prevision, nor prophecy;* no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led her* to. The reliability of the information depends, of course, on the acceptation or rejection of the claim for a tremendous period of historical observation. Eastern Initiates maintain that they have preserved records of the racial development and of events of universal import ever since the beginning of the Fourth Race—that which preceded being traditional. . . .
>
> It is now amply proved that even horoscopes and judiciary astrology are not quite based on a fiction, and that stars and constellations, consequently, have an occult and mysterious influence on, and connection with, individuals. And if with the latter, why not with nations, races, and mankind in bulk? (*S. D.* I, 646.)

What, then, from this past, can we prognosticate of the future? The data are imperfect and fragmentary, but if we study them in connection with the well-known century cycle there is indication that the opening years of the latter are a time of general international trouble followed by revolutionary movements; the middle decades appear as distinctly a revolutionary period, but without much external trouble.

As to our own time, we have just passed the danger peak of the present sun cycle. The facts as we see them (which may be somewhat different from what they really are!) suggest that if world affairs can be held under control for between two and three years more, the next danger cycle will not begin until about 1945, building up to a crisis in 1949. Whether that crisis will take on an international form, bringing dangers of a new World War, depends, perhaps, on the future relations of certain distressed countries with the rest of the world. If international trouble does not arise we may expect widespread revolutionary movements in the next sunspot cycle—1946-49. If international tension remains high, the pressure will serve to strengthen and consolidate national unity and thus direct the explosive tendencies toward a world war. This is merely another way of expressing the well-known fact that preparation for war

breeds war! If world war supervenes, a world revolutionary terror will certainly follow, the parallel of which history will never before have seen.

As for our own nation during the rest of the century, there appears to be hope of readjustments without serious or armed conflict. The Theosophical Movement wields a power that is little suspected, and in more ways than one, as was not the case in 1859. In any event, however, it is quite improbable that the American citizen of 1975 will be able to recognize in his day much of our present social, financial, and governmental system.

We may be assisted to mind our own business during the coming years by "benefits" of nature, which, as blessings, will truly arrive in disguise. Prof. Rafaele Bendandi, who has an imposing record of successful earthquake forecasting (including Avezzena, 1915, Tokio, 1923, and Santa Barbara, 1925), claims that within the next seven years, 1939-1945, North America will be visited by violent earthquake disturbances. Physical evidence of the coming crisis is already at hand, he says.[3] (The recent upheaval in Chile may be a premonitory event.) Madame Blavatsky left some hints as to possible convulsions this century, and her "hints" are gradually assuming the character of commands to destiny!

What use could or should be made of such information? Shall we endeavor to "sell" the diplomats on astronomical statesmanship? Hardly. Wide knowledge of such laws would lead to militaristic preparation for the dangerous cycles on the one hand, and attempts by troublemakers to exploit such crises. Unfortunately, men must continue in general ignorance of these laws "until we begin acting from *within,* instead of ever following impulses from without; namely, those produced by our physical senses and gross physical body." And truly, the only palliative is a Brotherhood *in actu,* and *altruism* not simply in name.[4] Such studies as the present can serve our time only by strengthening theosophists in their knowledge and in their Cause, for in their hands alone is hope for the ultimate triumph of *Brotherhood.*

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[3]Los Angeles *Times,* October 14, 1938. (See also "The Theory of Cycles," THEOSOPHY, October, 1915.)

[4]*The Secret Doctrine,* I, 644.

MONAD AND EGO

QUESTION: What, if any, is the difference between the Monad and the Ego? I have studied Theosophy for many years but am still ignorant of the distinction between these two terms, and I know other students also "at sea" on this subject.

Answer: To recognize one's ignorance (confused conceptions and perceptions) is Wisdom, even if only negative wisdom. Nor are our correspondent and the students of his acquaintance the only ones who find this and other fundamental theosophical teachings difficult to understand. Theosophists are as human as their fellows, and unless one is an Adept, *Maya* is an unavoidable element in our constitution. The first question, then, is really, Who and What are we? And the second query is, What is meant by maya?

"Maya," says H. P. Blavatsky in *Transactions,* "is the perceptive faculty of every Ego which considers itself a Unit, *separate from,* and *independent of,* the one Infinite and eternal SAT, or 'be-ness'."

The "perceptive faculty"—the power to learn—is one and the same in every man as in every other Being. *The Bhagavad-Gita* calls it "the Knower," the "superior nature," the "true Self," the "Omnipresent Spirit." The different kingdoms or Hierarchies of beings, then, differ only in degree of the use made of the perceptive faculty, *en masse* or individually. Humanity constitutes one of the twelve great Orders or Hierarchies of purely Spiritual beings, *i. e., monads.* But "Humanity" or "Man" includes very much more than we take into active account. It includes the highest Dhyan Chohans, Divine Beings, as well as the least, most ignorant human being, embodied or disembodied. A Mahatma or Adept is *free* from maya. Other men, including ourselves, are not.

By consulting any good dictionary one can learn the widely varying definitions made by men of the word "monad." By consulting one's own mind he can find what validity he himself attaches to the word "self" or "ego." Almost invariably our idea of self or ego is that which the *Gita* calls "the inferior nature." In other words, our notions of everything and everyone are the result of our use of the perceptive faculty, so that our views are based on separateness, not on unity, are personal, not impersonal.

A Monad is a *Unit of Life*—"an indivisible and inseparable portion of an integral whole." Every kingdom in Nature consists of such Units. Thus "*reality* in the manifested world is composed of a *unity of units,* so to say, immaterial (from our standpoint) and

infinite." An "Ego" is a monad which has arrived at the stage of *self*-consciousness on any plane, not as one of a mass or hierarchy, but in consequence of its own "self-induced and self-devised efforts (checked by its Karma)." Man, as we know him, is a monad which has "acquired individuality" — self-consciousness — on *this* plane, but identifies self with the plane on which he is embodied. The kingdoms below us are also composed of monads, but monads which have not yet gained self-consciousness for themselves individually. They are "on their way," as we are on our way—to what? To ever wider and more inclusive use of the perceptive faculty, till Self-consciousness is by the individual identified, first with his own hierarchy, then with the SELF of all. Read in this connection the magnificent pæan on page 268 of the first volume of *The Secret Doctrine.*

Often, since a child, a babe, a fœtal infant, is just as much a "human" as an adult man or woman—often we speak of the past in terms of the present, of the present in terms of the future, and vice versa, in everyday analogy and correspondence—so in Theosophy. Every Monad either "is a man, was once a man, or will some day become a man," and so the two words monad and ego are often used interchangeably. But, properly speaking, Monad is a generic or universal term for any and all Spiritual beings; Ego a specific term to indicate a monad of the hierarchy to which our mankind belongs. That mankind "includes Lords of power and holy men as well as weak and wicked ones."

Thus, as H. P. B. remarks, "the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom," we must not forget its universal significance when considering any special application of the term. And so with "Self," and so with "Ego." In other of her statements may be found "the lost canon of proportion" in this connection:

> . . . the "human" Monad, whether *immetalized* in the stone-atom, or *invegetallized* in the plant, or *inanimalized* in the animal, is still and ever a divine, hence also a HUMAN Monad. It ceases to be human only when it becomes *absolutely divine*. . . .
>
> But all the time it is still one and the same Monad, differing only in its incarnations.

Our correspondent and others may study with profit the following *Secret Doctrine* references: Volume I, pp. 16-17 (footnote), 174-5; in Volume II, pp. 167 and 185.

YOUTH-COMPANIONS' FORUM

WOULD *wars come to an end in this generation if the people accepted the idea of brotherhood? Is there any record of the period or the occasion which started the idea of men fighting each other?*

(*a*) It is true that the idea of brotherhood, understood and accepted, will some day bring about the end of war. In the Pacific Ocean a new continent is arising, and in the distant future when humanity lives on that great land of "Pacifica," there will be no more war. Those who know the past history of mankind for thousands of generations do not anticipate *universal* peace before that day. Human nature still shows marked warlike characteristics —selfishness, pride, fear, hate and greed. Even among kind and generous people who would not attack anyone for personal reasons, there persists a belief in so-called "righteous indignation." Indignation, Theosophy teaches, is always evidence of the hidden weakness of anger. A noble people can be swept into war through that weakness, even though they "don't believe in war." Obviously, one generation is not sufficient time for present humanity to overcome either the "surface" or hidden belligerence. Are Theosophists themselves entirely free from "righteous indignation"? Since the real meaning of brotherhood is for the most part still "occult" for the masses of humanity, the theosophist may decide that there are times when, because of the *principles* involved, he should enter the lists and fight.

As to the origin of the idea of fighting, one may infer the answer from the common experience of daily life. A friendly contest suddenly becomes a feud, a pleasant game is transformed into a quarrel and a debate into a heated argument. Why? Simply because of *a change in feeling* among the contestants. If the inner attitude takes a personal turn, there is a miniature *war* in progress. Competitive achievement, personal ambition, and prideful separateness —the "ideals" of Western materialism—have changed the natural give-and-take of ideas and experience in friendship, in marriage and in the family from happy co-operative relationships to heated and unkind combats.

When one is indifferent to defeat and gets no enjoyment from victory—when he can be industrious and work without hope of reward—then he is a *true* "warrior." Behind the false idea of war, behind the cruelty and insanity of present warfare, there is an

eternal and true prototype. The warrior-ego is eternally striving to adjust, balance, and understand the pairs of opposites. Further, each higher power in man has its reflection on this lowest plane of evolution here on earth. The personality, made up of powers reflected from above, has free will and may for a time obtain the upper hand on this plane. In *The Bhagavad Gita*—the *Holy* War—Krishna, the real experiencer, the Knower in the body, remains untouched and unmoved. For him the contending forces are never a "fight" in our sense of this word; the battle never infuriates him, nor can it stir in him any indignation. Krishna is not involved in the dejection of Arjuna, although he is fully aware of his disciple's condition. When Arjuna is able to adopt the position of Krishna, then the forces take their proper places in the field. All relations become harmonious and there is no suspicion, no jealousy, no guile, deceit or hatred. The prediction is that the humanity of the Pacific continent will live without war. This means that the mankind of that age will be without fear, greed, or any war-producing emotion. The pairs of opposites will be balancing but not antagonistic forces, so that equilibrium will exist without inharmony. Harmony *is* the orderly balance of opposed forces.

(*b*) What "idea of brotherhood" does the questioner mean? If it has the Theosophical basis, such as the One Source for all beings, Karma and Reincarnation, and evolution as an unfolding from within, then we can let H. P. B.'s words answer the question, to the effect that if the world takes to heart Theosophical ideas the twentieth century will be a heaven on earth compared with the present. There will never be a cessation of war in the highest sense, for the purpose of incarnation here is the Holy War between the Higher and the lower. That this is a "fight" is shown very clearly in *The Bhagavad Gita.*

H. P. B. says that physical Humanity has existed upon the earth for the last 18,000,000 years. (*S. D.* II, 149.) She speaks of life in this Round as terrible and intense. This is because "reason" is dominant and man looks outward instead of with "reverted sight inward." As intellectual development outruns the spiritual, selfishness and the heresy of separateness arise. From the selfish "war" between individuals come all the wars between nations.

"At the dawn of his consciousness, the man of the Third Root Race had . . . no beliefs that could be called *religion.*" (*S. D.* II, 272). That was the "Golden Age" of days of old, when the "gods walked the earth, and mixed freely with the mortals. Since then," says H. P. B., "the gods departed (became invisible)." (*S. D.* II,

273.) Ages vary with races and so one race may be in the Golden Age while another is in Kali Yuga. The Kali or dark age prevails among western nations at the present time. During Kali Yuga come the most important struggles in the "Holy War," because efforts made in its swift momentum and against its great resistance count more than in any other epoch. It is the *foundation* age for future Brotherhood.

What is to be the future of Europe? If Theosophists understand about cycles, can they not apply this knowledge and tell what may happen there?

(*a*) One can predict in general the future of Europe if he will study the clues which abound in Theosophical literature. But only a Master or Adept can predict in *particular* the dates and details of the events which will unfold upon the continent of Europe, or elsewhere. For such prediction there must be knowledge of the mass of unexpended causes engendered by mankind, not only since the beginning of this earth, but on previous earths; knowledge of the ultimate divisions of time for this universe, and of the nature of the present stage of man's evolution. As Karma cannot act until there is an appropriate instrument for its operation, accurate prophecy entails knowledge of the character of the incoming egos, their instruments and environment, and the varieties of Karma destined to manifest through them. In Kali Yuga, when there is confusion of caste, with individuals of various degrees of development in heterogeneous association, the lines of Karma and of inner and outer heredity are "marvelously mixed." No wonder, then, that H. P. B. said that the mystery of cycles can be achieved "only through INITIATION." Have we considered also that at our stage of development it would be dangerous for us to know in detail the events of the future? Mr. Judge wrote that when the future is foreseen, unconscious efforts are made to alter it and this creates Karmic confusion.

Nevertheless, it is a present duty of theosophists to try to grasp in general the karmic meaning of the events now taking place in Europe. For this a broad view of the future is a necessity. A study of cycles, racial and national, shows that the decline of European civilization is inevitable. (Read Ortega y Gasset's *Revolt of the Masses* for evidence of this trend.) Europe belongs to a family race of the fifth sub-race of the fifth Root Race in the fifth Round. That the fifth sub-race has passed its climacteric is evident from the following statement in *The Secret Doctrine:*

> . . . the Americans have become in only three centuries a "primary race," *pro tem.,* before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe . . . the Sixth Root-Race will have appeared on the stage of our Round. (II, 444-5.)

More specifically, Europe, as part of the fifth sub-race, has 16,000 years still to go, according to *The Secret Doctrine* (II, 266, 330-1). In this time the entire civilization of Europe can break up and be reconstituted many times before her races vanish entirely from the face of the earth. Meanwhile lower and lower classes of egos will probably incarnate there, as has been the fate of every dying race. Europe is not so much generating new Karma as working out and in many cases intensifying the evils of the past. At present, the continent hangs dangerously in the balance between a general continental peace and another war. From the latter fate it is unlikely that her civilization could again arise except in future times and from ashes complete. Another World War might very well mean the Bolshevization of Europe.

Viewing the European family race from the basis of the reincarnation cycle of 1500 years, some interesting indications come to light. In its last collective incarnation the most advanced representatives of this race had four main branches. The two eldest were the Athenians and their enemies, the Spartans; the third was Carthage, the fourth, Rome. Rome desired to conquer Greece and joined hands with Carthage for this purpose. After their victory, Rome and Carthage quarreled, leading to one of the longest and fiercest wars of antiquity, ending finally with the complete destruction of Carthaginian civilization. The picture today is strangely similar. We might think that Rome (as England) joined hands with Carthage and Sparta (in modern Germany), to conquer the Athenians of our day (the French) in the Franco-Prussian War. After defeating France, England and Germany became enemies, as did Rome and Carthage. Later, in the World War, Rome met Carthage and the French "Athenians" fought Sparta in Prussian militarism. Ancient Rome, in destroying Carthage, destroyed herself. Did not Germany and England in 1914 drag each other down to mutual and inexorable disaster? Nearly every explosion that has

occurred in Europe since the War has had to do with one of the provisions of the Treaty of Versailles. One by one its patent injustices have been ignored or repudiated by Germany. Today the new states established by the allied powers at the end of the war are fast being dismembered. Apparently, the prophecy made by H. P. B. in 1888 is being fulfilled. England, she wrote, is on the eve of a catastrophe, France is nearing that point, and Europe in general is threatened with or is on the eve of a cataclysm. (*S. D.* I, 646.)

Proceeding from universal cycles to particular ones, we find that the life-cycle of a nation usually runs from 1300 to 1500 years, and can be divided into three phases. A typical rise and fall is represented by three periods of Roman history: the Etruscan Kings, the Republic, and the cycle of the Roman Empire. England, France and Germany have each gone through corresponding periods and are now in the last stage, although on a smaller scale these phases have been repeated several times in their history. In France it was but a few years from the revolt against tyranny to anarchy, followed by Napoleonic dictatorship and empire, then its fall and subsequent reorganization. England went through her Monarchic and Feudal period and is now ending her period of democracy and empire combined. Germany went from the libertarian forms of the early and middle years of the eighteenth century to the empire which arose out of the Franco-Prussian war. Then followed the growth of the Hohenzollern Empire, its downfall after the Great War, then republicanism and now dictatorship, which may lead to a class autocracy following a communist revolution. The popular uprising that usually ends the misrule of kings never reached its full growth in Germany because of the "obedient" instincts of the people, and because their privations were not sufficiently acute. As to the present, it is evident that in a modern armed state no revolution can start until miseries are such that the army itself rebels.

We have viewed from the standpoint of effects the European situation. Unless we relate the effects to their moral causes, a study of cycles is of little value. The moral causes for the condition of Europe are intimately connected with the successes and failures of the Theosophical Movement. In Alexandria in 414 A. D., with the murder of Hypatia, the last stronghold in Egypt of the ancient Wisdom-Religion was brutally destroyed by the Church of Rome. A century later the Platonic philosophers were driven from the Empire by Justinian. For hundreds of years following, a bold declaration of truth meant torture and death at the hands of the

Inquisition. In addition, the family nations of Europe have quarreled with each other for centuries, a bloody war being waged in nearly every decade. At the time of Napoleon there may have been an opportunity to form a United States of Europe, but apparently conditions did not permit. This may be one reason why the present message of Theosophy gained little support on the continent. The Theosophical Society made very little progress in England over a period of fifteen years, while in America after 1886 the branches of the Society ran rapidly up in the first hundred. It is a matter of history that where the white dove of truth has not found sanctuary, there, sooner or later, progress has halted and civilization has taken its way down and out.

Upon the shoulders of Theosophists rests in great part the future of the world. The masses lack a true basis for action and cannot of themselves avoid repeating the errors of the past. They are traveling blindly on an unknown sea in a rudderless ship, without chart or compass. Theosophists have *knowledge*; they are the real, though hidden, pioneers. Perhaps the so-called "leaders" of today owe their knowledge and position to connection with occultism, black or white, in past lives. How else explain their power? The masses follow the example set by the leaders who appear to be noble and fit, but unless the leading minds of the race accept their responsibilities, the vicious cycles of the past will be repeated. Woe to those who, through lust for power, degrade and ruin morally the people they should protect and guide!

Truth must and will win out in the end. The destructive forces must die, being pitted against the whole will of nature. H. P. B., speaking of groups of men who are the "failures of nature," says they will "like some individual men, vanish from the human family without even leaving a trace behind." (*S. D.* II, 446.)

(*b*) Hints are given in *The Secret Doctrine* as to the future of the European continent. But we should remember that continents follow the cycle of races, and when a race is on the downward path the continent has the same destiny. That the fifth sub-race, largely European, has passed its zenith is suggested by recent happenings as well as by the fact that the new sub-race is to be formed in America. The continent of Europe shows signs of gradually sinking; for instance, the British Isles, and France. Some day it will sink beneath the waves like Lemuria.

The time for this destruction is not given with any exactitude. According to H. P. B. such knowledge belongs to only the Masters. She does state, however, that during the preparations for the

seventh sub-race, cataclysms will occur, the first series of which will destroy Europe, and still later the whole Aryan race.

How the Karma of that continent is being fulfilled is shown by Mr. Judge. In the *Ocean* he states that the first five thousand years of Kali Yuga will end in about 1897-98, and we should be able to see some of the effects of this in current events. He also says:

> The length of the individual reïncarnation cycle for the general mass of men is fifteen hundred years, and this in its turn gives us a large historical cycle related closely to the progress of civilization. For as the masses of persons return from *devachan,* it must follow that the Roman, the Greek, the old Aryan and other Ages will be seen again and can to a very great extent be plainly traced (p. 121).

This suggests that correlations can and should be made. Certainly we may deduce that in the fighting, trading and colonizing nations of Europe the Romans have re-appeared. Turning back in history, we note that Rome was sacked by the Vandals in 410—about 1500 years ago! This gives us an interesting line of reflection.

Socialists and communists say that the goal they are striving for is brotherhood? How does their goal differ from the brotherhood which Theosophy teaches?

Some idealists in Socialism and Communism have an idea of brotherhood, but there is a great variance among their theories. All of them are on a one-life basis, and at best treat effects with effects. Madame Blavatsky, referring to these movements in the *Key,* makes this criticism: "there is no really guiding principle, and there is certainly no one principle that connects them all." Krishna, Buddha, Jesus and the other Great Teachers were socialists in a true sense, but Their socialism is quite different from political and economic socialism. Their brotherhood is based on the trinity in man and in nature. All true reforms must grow from knowledge if they are to endure. By understanding his own higher nature, man begins to practice from within that brotherhood that includes all humanity and all nature.

ETERNAL THOUGHT

MAN is the embodiment of thought. His visible body is ideation materialized in crystalline and cellular hierarchies. All nature is in constant motion, impelled, in the lower forms, by the duad or monadic aspect of spirit; in man, by the triad or spiritual ego. Consciousness manifests in countless degrees throughout great nature, and in man it wells up as a ceaseless stream of thought, the metaphysical embodiment of self-consciousness. In humanity as a mass this metaphysical embodiment becomes the Race-mind, from which the average mind or unit obtains orientation. In their relation to the race mind the individual units resemble the cells of the brain cortex, all intricately connected one with the other, making possible a virtually infinite number of combinations. This impressive potentiality, in both the individual and the race—of the knowledge of all being available to each one—is greatly reduced by the limits imposed by the delusion of materialism. The nöetic conception of man's true relation and spiritual unity with all his brothers and the whole of nature is impossible to the materialist.

Both matter and spirit are indestructible and eternal, but the forms the ego uses when evolving in matter are subject to constant change and dissolution. Let the individual identify himself with these passing "shadows," and his life's thinking takes on their ephemeral qualities. From the resultant suppression of life's yearning toward higher planes, suffering arises in the mind, which is torn asunder by disharmony between the two poles, spirit and matter. The higher mind is then impotent to act on the plane in which the body functions; the lower mind loses its moral mentor.

It is possible to live, to think in the Eternal—to "have perseverance as one who doth forevermore endure." So directed, mind faces two ways, assuming responsibility toward matter below, aspiring to spirit above; the forms, though temporary, are seen to be the *upadhis* or vehicles through which the two poles synchronize and advance in evolution. The ego, following such a course, though adjusting himself to environment, transcends the race-mind and gains access to the spiritual potency of higher, divine thought. Jesus' saying—"In my Father's house are many mansions," is no figure of speech, but part of the dynamics of eternal thought.

PROBLEMS OF REINCARNATION

STUDENTS of *The Ocean of Theosophy*[1] will find of interest the following account of "Blind Tom," the negro pianist, taken from an article in *The American Weekly*. He belonged, according to the writer, to the category of "idiot savants"—

> . . . persons who are exceptionally gifted in one power, but so woefully lacking in other mind factors as to make the net result feeblemindedness. There are lightning calculators who can speedily add large numbers in their heads, but who are confined to institutions because they cannot remember right after leaving the table whether they have eaten or not.
>
> "Blind Tom" was one of this ilk who became famous the world over as a trick musician. He taught himself to play the piano when only seven years old. Yet in other regards he was so lamentably foolish that when his audience would applaud one of his renditions he would stand up and clap hands with them. His net brain-power was that of only a four-year-old child.

Blind Tom's amazing facility in the specialized technique of the modern piano raises interesting questions as to the period between incarnations and the character of the capacity brought forward from a former life. "Pre-existing or *innate* virtues, talents, or gifts," says H. P. B., "are regarded as having been acquired in a previous birth. Genius is without exception a talent or aptitude brought from another birth."[2] As Blind Tom toward the end of his life lapsed into almost brutal idiocy, disappearing from the public eye, he obviously cannot be classified as a genius. Rather his talent seems to identify itself as "Skandhic" propensity.[3] Mastery of the intricate piano keyboard by a feebleminded child strongly indicates that the capacity is only a memory of training and discipline in a former incarnation. It may be that an ego whose Manasic action is thus inhibited is suffering the Karmic penalties which follow the abuse of unusual powers—powers of which only the technical facility remains. There is, then, reason to think that Blind Tom's gift was due to his having been an accomplished pianist in some former life—doubtless in the body of a higher race—which would date his previous birth sometime since the development of the piano keyboard.

While the invention of the harpsichord, and therefore the piano keyboard, can not be exactly placed in history, it is certainly as old

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[1] See p. 86.

[2] *Voice of the Silence*, p. 67 fn.

[3] See THEOSOPHY, XIX, 505.

as the fourteenth century, for rules governing its use as taught by the Minnesingers were published in 1404 by Eberhard Cersne. The harpsichord, as is well known, was the instrument on which Bach and Handel played early in the eighteenth century, at about the time the pianoforte was being invented. Although the organ was well known in antiquity, among the Greeks of Alexandria and in Rome, there is no record of an organ equipped with a chromatic keyboard before the one built at Halberstadt in 1361.

H. P. B. states the law governing the period between births as follows: "Save in the case of young children, and of individuals cut off by some accident, no Spiritual Entity can re-incarnate before a period of many centuries has elapsed." (*S. D.* II, 303.) But in *Isis Unveiled* (I, 351) she suggests special cases where there can be reincarnation of the *same astral monad.* They include those killed by crime or accident, infants dying before a certain age, and victims of congenital and incurable idiocy. Bearing these facts in mind, we may consider the precocity of several musical geniuses, as recently summarized:

> Mozart was taking lessons on the harpsichord at the age of 3; Bellini composed at 6 and Chopin produced his first work at 7; Mendelssohn appeared in public concerts at 10 and had produced 50 pieces before he was 12. Beethoven was doing concert work at 8, was a church organist at 11 and a rehearsal conductor of an orchestra at 12.[4]

Blind Tom, who was born in 1849, taught himself to play the piano when seven years old, and at the same age Mozart in London dedicated his violin-sonatas to Queen Charlotte in the hope that under Her Majesty's protection "I shall become as immortal as Handel and Hasse." Shall we then suppose that Blind Tom belongs in the same egoic category with Mozart and the other geniuses? It would not seem so. In maturity, Mozart could compose in silence, and without writing down a note, a long symphony for fifty or sixty instruments.[5] Blind Tom did not compose, but was a mnemonic wonder, playing from memory some 5,000 pieces of music, including the most elaborate works of the great composers. If the astral body "retains all the memories of the life lived by the man, and thus reflexly and automatically can repeat what the dead man knew, said, thought, and saw,"[6] and if in the case of idiocy there can be a relatively immediate reincarnation of the same astral

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[4] Los Angeles *Times*, Feb. 24 ("This Week").
[5] Joseph Gostwick, *German Culture and Christianity* (London, 1882), p. 199.
[6] *Ocean*, p. 42.

monad, why may not this account for Blind Tom's technical ability? The virtual absence of Manas, moreover, would explain his extraordinary memory—an astral faculty. In the instances of real geniuses like Mozart, the egoic fire of creation was present, which became adapted to the instruments of the day because of the profound knowledge of the principles of music itself gained in past lives. But as there was an interim of about 400 years between the invention of the harpsichord with its chromatic keyboard, and the year 1759, when Mozart studied the harpsichord *at the age of three,* it is not impossible that he had had some prior experience with the instrument.

Still other views of this question are suggested by H. P. B. in her article, "Are Chelas Mediums?" Using "medium" in the sense of merely an "instrument," she suggests that one may come under the influence of "his own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the medium will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on." Furthermore:

> . . . a medium may know the sources from which the influence comes, or in more explicit terms, *"the nature of the being whose action is transmitted through him,"* or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearian poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "Chela," although ignorant of the fact.[7]

We have the words of Mozart himself as to his state while engaged in the composition of a musical piece:

> When I am in good spirits, and in the right trim, for example, when travelling in a carriage, or walking, perhaps, during the night, when unable to sleep—thoughts flow in upon me more readily, and, as it were, in a stream. Whence they come, and how, I know not, and I have no control over them. Those which come upon me I retain in my head, and hum them to myself—as others, at least, have told me. If I remain steady

[7] THEOSOPHY, XV, 80. See also XXVI, 172.

> and uninterrupted, sometimes one thing, sometimes another, comes into my head to help to make a piece of confectionery, according to the rules of counterpoint, and the tone of the different musical instruments, . . . Now this warms my soul, provided I am not disturbed. Then my mental work gradually becomes more and more extended, and I spread it out farther and more clearly, until the piece really becomes in my head almost ready, even should it be of considerable length; so that I can survey it, in spirit, with a glance, as if I saw before me a beautiful picture, or a handsome person; and I hear it in imagination, not in detached portions, but, as it were, altogether, as a whole. Now, this is a feast. All my feelings and composition go on within me only as a lively and delighted dream. But to hear all this together is the best.[8]

There is, it seems, something more to genius than "an infinite capacity for taking pains," as Dickens thought.

Stepping Stones

If our present lives depend upon the development of certain principles which are a growth from the germs left by a previous existence, the law holds good as regards the future. Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping-stones to the higher and more glorious planes of being. If this life were all, then in many respects it would indeed be poor and mean; but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the palaces which lie beyond. —H. P. Blavatsky.

[8] J. C. Colquhoun, *History of Magic* (London, 1851), I, 69-70.

SOCIAL IDEALS AND PROGRAMS

THE old adage, "Give a dog an ill name and hang him," expresses an unfortunate trait of human nature. Our language is itself an illustration of this habit of unjust associations. Bad names themselves have frequently come to be such from quite a different meaning. Here are some samples: *villain* once meant merely a village dweller; *coward,* a cow-herd; *demagogue,* a spokesman of the people; *sophist,* an expounder of wisdom, and *tyrant,* a ruler, good or bad.

One of the worst of these inversions is in our use of *anarchism,* a word derived from *an-archos,* "without a ruler." Ideally, anarchy means a condition of freedom where there is no government because it is unnecessary—an ideal state of society which doubtless existed sometime in the past and will again exist in the future. Even today we find forms of anarchy among primitive people, and Thomas Jefferson expressed his belief that their condition was perhaps preferable to ours.

"That government is best which governs least," and an ideal government does not govern at all; it becomes merely an administration, *i. e.,* a service-rendering and co-ordinating body which functions in sensitive response to enlightened public opinion. Such freedom prevails more or less in *form* in the animal world. There is no external compelling force among bees and ants, who live in marvelously ordered and efficient communities; a flock of birds flies in as orderly formation as a fleet of aeroplanes, perhaps more so. This comparison, however, is inaccurate or unjust, for animals act by irrational instinct whereas man functions by reason; that, at least, is the theory. But actually, the faculty of Mind, or *Manas,* which distinguishes man from the animals, is as yet only partially developed. The evolution of "the man of mind complete" is the task of the present cycle, which must be accomplished by the self-initiated effort of the race. When this progress shall have reached a state where man heeds the voice of the internal—and eternal—monitor, no external government will be needed; true anarchy or *self*-government will then be the natural order of society.

At present the dust and smoke raised by the conflict between man's animal passions and his dimly perceived divine qualities becloud even what reason he has. The struggle renders him purblind to the truth of his brotherhood with, not only his fellow men, but with every form of life. Groping in semi-darkness, he rarely

sees the way to self-control, and hence finds it necessary to frame restrictive laws for himself and his fellows. Thus arises government. But this imposed, artificial, and inadequate means of ordering human conduct need not be permanent, for man *is* evolving; slowly and painfully, still, "he moves." "*E pur se muove*" applies also to humanity.

Man's evolution, distinct from that of the lower forms of life, is self-conscious; he progresses by self-induced and self-devised methods. It is to further this progress that highly-evolved men founded the Theosophical Movement with its primary object of forming the nucleus of a Universal Brotherhood without distinction of race, color, caste, or creed. When that Brotherhood becomes a fact, an era of self-government will dawn; until that day, anarchy, as a *social* ideal, must remain visionary and precocious.

The Declaration of the United Lodge of Theosophists is really the bond of philosophical anarchists. Here we find no Constitution, By-Laws or Officers, the sole bond between its members being similarity of aim, purpose and teaching. The fact that a large body of students has successfully operated on this basis for many years is prophetic of its ultimate adoption by all mankind—of the realization, in some distant day, of a fair state of freedom, a kingdom of heaven on earth. Edward Bellamy in his utopian dream of the future, *Looking Backward,* described suggestively such a form of society, which he called "Nationalism." This name is today something of a misnomer, for Nationalism has come to mean selfish chauvinism, excluding and even condemning the anarchistic ideal of Universal Brotherhood. True anarchy must have a spiritual basis and can prevail only in terms of *voluntary* co-operation under conditions of freedom. Very different, indeed, almost in antithesis of anarchy is the enforced collectivism of Marxian Socialism with its dialectical materialism and materialistic interpretation of history. Such collectivism necessitates a bureaucratic and even autocratic government entirely destructive of freedom. It is claimed that this rule of force is but temporary; that with the abolition of class antagonism government will become unnecessary—the state will "wither away." This is "a consummation devoutly to be wished," but how can it be achieved among a people avowing a materialistic philosophy of life? Real brotherhood is impossible on a basis which denies man's spiritual existence. Until such Brotherhood is realized anarchism must remain an ideal and its advocates had better offer it as a council of perfection rather than a condition to be gained by political means, here and now.

Some think that the best approach to an ideal society is through the reform first advocated by the Physiocrats under the *"Imposte unique,"* and later elaborated by Henry George. It is popularly known as the "Single Tax," a misnomer, for it really advocates the abolition of all taxes, which are to be replaced by the publicly-collected economic rent. But even this reform, as theosophists who are also students of political economy have come to realize, would first require a profound alteration for the better in the mental and moral condition of mankind. The furtherance of this fundamental change is the objective of the Theosophical movement, and when that is accomplished we may find that our ideas of political and economic reform have also undergone an equally radical change; we may discover, in fact, that the problems economic and political reforms seek to correct will themselves have almost entirely disappeared—have "withered away" with the selfishness which was their cause!

CHRISTIANITY ON TRIAL

One by one the tide of time engulfed the sects of the early centuries until of the whole number only one survived in its primitive integrity. That one still exists, still teaches the doctrine of its founder, still exemplifies its faith in works of power. The quicksands which swallowed up every other outgrowth of the religious agitation of the times of Jesus, with its records, relics, and traditions, proved firm ground for this. Driven from their native land, its members found refuge in Persia, and today the anxious traveller may converse with the direct descendants of the "Disciples of John," who listened, on the Jordan's shore, to the "man sent from God," and were baptized and believed. This curious people, numbering 30,000 or more, are miscalled "Christians of St. John," but in fact should be known by their old name of Nazareans, or their new one of Mendaeans.

Unlucky for Christianity will be the day when some fearless and honest scholar shall persuade their elders to let him translate the contents of their secret books and compile their hoary traditions!

This search after truth leads us, indeed, into devious ways. Many are the obstacles that ecclesiastical cunning has placed in the way of our finding the primal source of religious ideas. Christianity is on trial, and has been, ever since science felt strong enough to act as Public Prosecutor. A portion of the case we are drafting in this book. —*Isis Unveiled.*

ON THE LOOKOUT

Ancient Mathematicians

Until recently historians of science have been in the habit of deprecating the contributions of oriental peoples to the development of mathematics. Lovers of ancient Greece have been jealous of her glory, contending that Greek culture was *sui generis* and even ridiculing the theosophical idea that the knowledge of Plato and others was based on initiation into the Mysteries of other lands. These misconceptions, however, are gradually being corrected by modern research. The paper of Louis C. Karpinski (American delegate appointed by President Roosevelt) presented in 1937 in Paris at the Third International Congress of Philosophy and the Descartes Tercentenary is an example of this belated justice. (*Science,* Feb. 17, 1939.) The modern mathematics of Descartes and Newton, he shows, "was made possible by the logical geometry of the Greeks, the arithmetic, the algebra and trigonometry of the Hindus and the Arabic genius for exposition and combination and extension of the Greek and Hindu material." The mathematical knowledge of the Egyptians, so long minimized, now receives its due: "Today one can say, without hesitation, that in these developments that were transmitted to Europe by the Arabs the mathematical science of Egypt and Babylon contributed no mean and insignificant part." The Hindu contribution to trigonometry is emphasized:

> The Hindus, by a stroke of genius, dropped the Greek trigonometry of chords and introduced the half-chord or sine function. With the shadow function of the Hindus, further developed by the Arabs and Europeans, one has a trigonometry adaptable to simple mathematical formulations, as Viète demonstrated in so masterly a fashion. . . .
>
> In mathematics one can not leap from the Greeks to Newton and Leibniz. There is only one intellectual highway to modern mathematics and that leads, as I have indicated above, through the intellectual accomplishments of the Hindus and Arabs, by the way of the Jewish and Christian translators of the Arabic and the Greek, through Europe of the middle ages and the renaissance to those majestic men of science, Viète, Descartes and Newton. Their work crystallized the mathematical achievements of all past ages; no nation can claim them; in any age of reason these men belong to humanity.

"Bolshevik Maecenas"

Prof. Peter Kapitza, Soviet physicist who for thirteen years loyally maintained his Russian citizenship while working at study and research under the tutelage of Lord Rutherford at Cambridge, recently received high honors from the Soviet government because of his discovery of a new and inexpensive method of liquefying gases. As related by Harold Denny, New York *Times* correspondent (*Times,* Jan. 1), Prof. Kapitza was commandeered to work for Russia when, about four years ago, he visited his native land. The Soviet authorities compensated him for the loss of his English laboratory by building him one that is its equal if not its superior. Now, in recognition of his latest achievement, he has been rewarded with a bonus of 25,000 rubles. Mr. Denny remarks:

> This ultragenerous treatment is not at all unique. The Soviet State, founded on the Marxist materialist philosophy, has from the first fostered science. In some ways scientists here are the best off of any in the world. Scientists, along with successful actors, artists, playwrights, novelists, musicians and the like, are favorites of the Bolshevik Maecenas.

Intellectual Servitude

There is, however, this qualification: Soviet scientists are not permitted to think, except as technicians. "Pure science is in demand here only as the hand-maiden of practical science," Mr. Denny reports. Thus—

> Although from the material standpoint the Soviet scientist is in an enviable position, he is subject to limitations and dangers which surround intellectual activity in any totalitarian State. . . .
>
> Woe betide the scientist whose findings are interpreted as violating the Marxian theories or current party lines! The least he can expect is a rebuke, probably accompanied by a diatribe in the Soviet press, accusing him of preaching psuedo-science or fostering theories helpful to fascism. He is likely to lose his job as well, with little chance of finding another as good. Maybe he is even arrested or shot, though in such cases those liquidated have been denounced as public enemies practicing treason. Thus many branches of science have been affected by the purge of the last two years.
>
> A Soviet scholar in working in the natural sciences has little to fear if he is "correct" politicially. But workers in less materialistic fields, and especially the social sciences, can easily get into trouble.

Origins of "Suppression"

Modern materialism sprang from just such suppression by the Church of independent scientific thought. The long arm of Rome sought out the heretics in science and philosophy the moment any of their conclusions were seen to conflict with established dogmas relating to the soul, its nature and destiny. Hence the intellect of the West was concentrated in matter, in studies of blind force and its correlations. The materialistic doctrine of Marx is itself but a reflex of theological suppression. Small wonder that the reaction mirrors faithfully all the defects of theology. But the Russians are novices in the not-so-gentle art of suppression. Ages of organized surveillance over her generally dutiful children taught the Church a calculating tolerance—within limits. There was a large area—a philosophical and esthetic "no man's land"—where the faithful could exhaust their penchant for speculation. Even heresies passed muster if couched in language sufficiently obscure, as witness much of scholastic philosophy. But in Russia there is no such innocuous playground for poetic fancy and intellectualizing disquisition. We quote from *Poetry and the G. P. U.,* by G. C. Baravelli, a documentary account of literary and other forms of censorship as practiced in the Soviet Union, published by the *Societa Editrice Di Novissima* in Rome:

> Here is a poem, in which the following verses are read:
>
> The clouds which covered the sky
> began to dissolve. . . .
> The day dawned,
> a dawn of labor. . . .
> Industrious life was resumed.

Tsk, Tsk!

> Is there anything wrong? In his report, published by the *Pravda Vostoka* of August 3rd, 1932, the bolshevik censor tells us: "These verses were written in 1928, that is to say in the beginning of the Five-year plan. Now the author says that *the day has just dawned.* Then it should be concluded that in the period of time preceding 1928 the daylight was yet unborn and it was still night. But this shows that the author is very far from the real conception of labor, that politically he is a poor illiterate man. According to the poet, one would believe that the period of reconstruction was a period of pleasure in which one did not fight sufficiently!"
>
> Another collection of verse by the same author suffered the same fate. The censorship found "romantic tendencies" in it,

most harmful from a proletarian point of view. The censor was struck by a verse in which the portrait of a young girl was outlined:

The morning breeze
plays with her,
And scatters on her face
her unbound hair.

A Delicate Distinction

It won't do. "Such a metaphor is not worthy of a proletarian poet. It is too sentimental and describes nature in too superficial a manner. A soviet writer, faithful to the method of 'socialist realism' must be inspired to the rattle of machinery and tractors which plough the land of the kolkoz, to the whistling of the sirens of the busy proletarian foundries." Here—notes the censor—is how a real soviet poet behaves in such circumstances.

Tears descend from her eyes,
Slowly, like a tractor.

The Russian bear, it seems, is held fast by a chain, and if he would dance it must be in the turns and pirouettes demanded by the Marxist canon. As a model for future versification, a stanza penned in the twelfth century by Adam of Saint-Victor is offered to the Soviet muse:

Thus professing, thus believing,
Never insolently, leaving
The highway of our faith,
Duty weighing, law obeying,
Never shall we wander straying
Where heresy is death.

Science and Faith

Sir Richard Gregory, former editor of *Nature,* the British magazine of science, addressed the recent meeting of the American Association for the Advancement of Science on the subject of "Religion in Science." His remarks, printed in *The Scientific Monthly* for February, show a real understanding of the true purpose of religion. He points out the necessity of "Faith," of which he gives this account:

Faith may be defined as a belief which is not dependent upon material evidence or logical demonstration from premises ultimately based upon sensory phenomena (although such phenomena may be invoked to support faith as "proof"); but it acquires its validity from some general scheme or theory of nature and purpose of "being," "life," the universe, or as the philosopher would say, of "the Absolute" or to use a popular phrase, "the

> scheme of things." In essence it is emotional: not rational. In its contact with "facts" faith interprets them not by observation and experiment, that is, by the approach of reason and science, which demand proof in the strict logical sense, by reference to phenomena, but it evaluates them by the test of coherence with its theory of life and universe.

Except for the fact that Sir Richard has misconceived the "intuitive" sources of first principles, calling faith in them "emotional," his definition is in perfect harmony with Theosophy. The English scientist has yet "to learn the difference between that which is negatively, or *passively* 'irrational,' because undifferentiated, and that which is irrational because too *active* and positive." The intuitions of men come from "the *irrational* spiritual Soul or *Buddhi.*" (*Key to Theosophy,* Sect. VII.)

"Eternal Existence of Individuality"

Arguing for his "faith," Sir Richard points out that "evidence from comparative study shows that there is a generalized urge towards a belief in spiritual values underlying the material appearances of the universe." He suggests that the *spirit* of religion is the manifestation of this fundamental urge, and that "recognition of this fundamental unity in man's emotional and spiritual nature should make possible a certain measure of cooperation on a common basis when the aim is the common good of mankind as a whole." On the ground that belief in survival after death "is a powerful ethical factor in human development," he proposes the right to assume "the eternal existence of individuality" and "that another world awaits habitation of an exalted type of humanity after this earth has come to an end." The question of "Whether behind the natural causes producing evolution there is a transcendental principle or architect is not the concern of naturalists but of other philosophers."

Sir Richard is no defeatist. Ethical ideals, in his view, are not to be disposed of as visionary or impractical because of the failure of men to live up to them.

> The aberrations of religious systems of ethics, or rather of their more fanatical followers and exponents, have been pursued in face of the exemplars they had before them, in some instances at least in the lives of their founders, such, for example, as Christ, Gautama Buddha and Confucius. These exemplified a practical morality which, had it been adopted by those who came after them, might have served the needs of a united mankind—united, that is, in all that is essential in making for

> good living and well-being. Such ideal systems, however, it is said, were not adaptable to the conditions of a work-a-day world. But this is true of every measure of reform, and constitutes the justification of its claim to the title of "reform"; while its success lies in the fact that it has forced every-day conditions to comply with its demands, and not that it has adapted itself to them. It has still to be proved by trial that of the ethical systems, which have emerged in the great movements for religious regeneration and revival in the history of the world, no one in its respective field and in some of its more fundamental principles has yet delved sufficiently deep into the elemental constituents of man's nature to attain a rule of conduct, which even such a purist in ethics as Kant might have accepted as law universal.

A COMMON PURPOSE

The constructive forces of the cycle are taking definite shape. Here is a scientist who speaks a language that theosophists can understand with little or no difficulty—the language of the Soul, cast in the form of *motive*. It is now entirely clear that the motive of true scientists and of theosophists is *one*. Said H. P. B.:

> On the day when Theosophy will have accomplished its most holy and most important mission—namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish.

PROBLEMS OF RELIEF

Difficulties incident to the housing of indigent and migratory workers of California have led Harold E. Pomeroy, Relief Administrator of that State, to make a discovery of the utmost practical importance. Speaking before a meeting of the National Association of Housing Officials, he said: "The worst we can do socially is to give these people something for nothing." (New York *Times*, Oct. 15, 1938.) The abuse of the quarters which had been provided caused him to suggest that an attempt should be made to raise the standards of such families "gradually," by giving them some responsibility in maintaining their new quarters. Mr. Pomeroy illustrated the inability of many families of migratory workers to adjust to modern living conditions by descrbing tenants who used doors

and shingles for firewood and crowded their families into one room, using the other rooms for storage or refuse. He told of Mexican families who had stacked mattresses and beds provided against the walls to sleep on the bare floors. He recommends a "transition type" of housing to be used for educating new tenants to the use of houses with modern conveniences.

To quote the words of H. P. B., "It is a strange thing to observe how practical philanthropists will eventually, after long and bitter experience, arrive at a conclusion which, to an occultist, is from the first a working hypothesis. That is, that misery is not only endurable, but agreeable to many who endure it." For the full statement on this problem, students should turn to the article reprinted from *Lucifer,* "Let Every Man Prove His Own Work," in which H. P. B. explains the attitude of Theosophists toward the tragedies of poverty. (THEOSOPHY I, 271.) Further light is given in *The Key to Theosophy* under the subtitles "On Charity" and "Theosophy for the Masses."

WHITMAN MURAL INSULTS RELIGION

The Rev. Ignatius W. Cox, professor of ethics at Fordham University, recently urged Catholics to agitate against the completion of a mural in the new postoffice building in the Bronx, N. Y., because it bore an "irreligious" inscription from Walt Whitman. According to the New York *Times* for Dec. 12, 1938, the mural "portrays a bearded teacher resembling Whitman, seated at a desk before an audience of ten men and youths." The teacher points to a blackboard showing the quotation:

> Brain of the New World! what a task is thine!
> To formulate the Modern. . . . Out of the peerless grandeur of the modern,
> Out of thyself — comprising Science — to recast Poems, Churches, Art,
> (Recast — may-be discard them, end them — May-be their work is done — who knows?)
> By vision, hand, conception, on the background of the mighty past, the dead,
> To limn with absolute faith, the mighty living present.

This stanza is from Whitman's, "As a Strong Bird on Pinions Free," by no means an example of the poet's best work. Somewhat artificial and labored, it was delivered by invitation of the United Literary Societies as the commencment poem at Dartmouth College in 1872. We might sympathize if Dr. Cox had made his complaint on esthetic grounds, instead of Catholic prejudice. He said:

> Not to speak of the vagueness of all this, the note of religious skepticism is quite clearly conveyed, and some sort of an absolute faith in the living present is indicated.
>
> The wording is an insult to all religious-minded men and to Christianity. It does indulge in propaganda for irreligion. As such the mural should never be executed.

FREEDOM AND RELIGION

The effect of the sermon was immediate. The artist, Ben Shahn, at once agreed to omit the offending words, "to avoid controversies in art." Mr. Shahn told the *Times* reporter that a postoffice clerk had remarked that he had learned the poem containing the quotation in school. This is something for Dr. Cox to investigate!

Only a bigot could regard Whitman's poem as "irreligious." Rather is the Rev. Cox irreligious in denouncing the spirit of freedom in religious thought. This incident illustrates the danger of a return of sacerdotalism, a tendency increasingly in evidence, which was warned against by the Teachers of Theosophy. The Wisdom Religion is alone the Path for souls that are really *free,* and if Theosophy succeeds in its glorious mission it will become the cornerstone of the future religions of mankind. The *religion of the future,* wrote H. P. B. in *Isis Unveiled, is the religion of the ancients.*

> A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts.* (I, 613.)

On behalf of American democracy, it may be observed that no one would pay any attention to Dr. Cox's objections had not the mural been designed for a public building erected by the government. While his complaint, in the particular instance, may be unjustified on *any* argument, nevertheless Catholics as citizens have the right so to object, however narrow and intolerant may be their views. Freedom of religion means freedom to believe in a false faith as well as a true one. A dictatorial government which prescribes the "right" philosophy destroys thereby the social basis for self-induced and self-devised effort in spiritual evolution.

ANOTHER TERATOLOGICAL PHENOMENON

Despite the contemptuous denials of medical and other scientists that the imagination of the mother can affect unborn offspring, the evidence of this phenomenon continues to pile up, as if in studied disregard of textbook "laws" of nature. Latest instance is the case

of the hen which laid an egg in the form of an electric light bulb. (Los Angeles *Times,* Jan. 28.) Following is the newspaper account:

> Albert Clark, who lives in Russellville, Ky., and raises hens, joined a rural electric corporation and thereby got his hen house wired. Hanging from the ceiling was an electric bulb—shedding its rays over the hennery and generally spreading light and happiness among the hens.
>
> Every time Clark went into the hen house, he noticed a certain hen staring at the glowing bulb with a fixed gaze. He tried to divert her attention, but it didn't work. She continued to stare as if she were hypnotized. Finally, one day he turned off the light.
>
> Pandemonium raged in feathered form. Fluttering from her nest with a frenzied squawk, the light-loving hen ran around cackling to high (hen) heaven.
>
> Clark came running. Suspecting what was wrong, he switched on the light. The hen smoothed out her feathers, went back to her nest, sat down, and concentrated once more on the bulb.
>
> The hen fancier was worried. He reasoned that his neighbors wouldn't believe his story. So he hunted up James T. Warren, superintendent of the electric corporation.
>
> When they returned the hen had laid an egg. And this is the part that Clark's happy he's got proof of—the egg was in the shape of—yes—an electric light bulb!
>
> The men packed the egg carefully and sent it to Washington with the above history.

Lookout in THEOSOPHY for July, 1937, noted a similar case in which a sow frightened by a circus elephant gave birth to an elephant-headed monster. Correlations with statements in *Isis Unveiled* I, 384-400, are suggested.

"I AM AGAINST CAPITAL PUNISHMENT"

So are titled the views of Robert G. Elliott, a man who carries out the legal execution of men condemned to die. According to the introductory note to a series of articles by him recently published in *Collier's,*

> For a dozen years the grim profession of executioner has been Mr. Elliott's livelihood. People naturally assume that he approves of capital punishment. But the assumption is wrong. Legal slaying has no more bitter foe than the man who throws the switch for executions in six states.

Mr. Elliott himself has this to say:

> A society that endorses or condones the legal slaying of human beings as punishment for murder deserves to know and

> should know exactly how that legal slaying is accomplished and how the man feels whose hand controls the death-dealing current of man-made lightning. I propose to tell you.

Follows a grim portrayal of death chamber scenes on the nights of famous executions. The state demands only a life, but Mr. Elliott suggests that in the long months of anxious waiting for reprieve or death, the condemned men and women "have died not once, but a dozen or a score of times." He continues:

> We will have capital punishment until a majority of citizens decide that the ancient law of "an eye for an eye and a tooth for a tooth" has been outmoded in the light of present-day intelligence and ethics.
>
> Until that day, I believe it would be wholly just to require that the judge and the jury who demanded the death sentence be present in the death chamber as witnesses at the always awful moment that the spark of life is crushed from the man or woman over whom they have sat in judgment.

CONSEQUENCES OF LEGAL KILLING

Mr. Elliott discusses the injustice and the dire effects of capital punishment. Only theosophists, however, are able to measure the real effect on society of such measures. Capital punishment, according to Mr. Judge, "is as great an injustice to the world of beings left unexecuted as to the one so violently sent out of life." From the standpoint of absolute justice, the state takes more than a life for a life, "since no provision is made by the State for the being hurled out of the body nor for the dependents he may have left behind, and, still further, nothing is done for those who in the family of the murderer survive him." Karmic law requires that the adjustment must be made between the murderer and his victim in some other life. The State, a third party, seriously interferes with this adjustment of effect to cause. Furthermore, if our lawmakers had the slightest knowledge of the after-death state of the executed criminal and his maleficent influence on the living—whom our laws are supposed *to protect*—capital punishment would be branded as a social crime. What, actually, becomes of the victims of legal murder? Mr. Judge wrote:

> The fact that the sudden killing is legal makes no difference with the laws of nature. The man is suddenly cut off from his body, and, just like a suicide, is condemned to be a "spook." He is dead so far as the body is concerned, but is astrally alive. Worse than a suicide he is filled with hate and revenge which he must wreak on some one. At first he is not able to do much,

but soon he finds that there are sensitive persons on the earth who can be filled with his vicious and raging passions. These poor souls are then influenced to commit crimes; being filled mentally—from the inner planes—with the ideas and passions of the criminal, they are at last moved to do what their mind is filled with. The executed criminal does not have to know what is going on, for his raging passions, untouched by the executioner, excite and influence of themselves whoever is sensitive to them. This is why many a crime is suddenly committed by weak persons who appear to be carried away by an outside force. It seems hardly possible that anyone could believe in theosophical and occult doctrines and at the same time commend capital punishment. (THEOSOPHY IV, 389.)

WANING MILITARISM

Despite the fact that the Japanese soldier is taught from infancy that "To die participating in the supreme holy enterprise of mankind [war] must be the greatest glory and the height of exaltation," some of Nippon's warriors in the struggle with China are getting gloomy. An Associated Press dispatch from Peiping (New York *Times,* Dec. 25, 1938) relates that Japanese veterans of many battles have little hope of reaching their home land again, except, as one of them has said, "as a box of ashes." The losses of the Japanese have been very large. According to the report:

> Neutral experts believe that at least 500,000 Japanese youths have died either in battle or of disease, or have been put out of commission through being wounded, since the war began. It is believed that this approximately equals the number of Japanese troops now in China.
>
> The principal effect of all this has been to sober the Japanese soldier. There is increasing evidence that he wishes he had not gone to war, but through Japanese pride and traditional bravery is determined to see it through if it kills him. And he is inclined to think it probably will.

DELUSIVE "DARING"

A dispatch from Tokyo describes a book by a Japanese corporal who took part in the Nanking and Suchow campaigns during the early months of the war. Entitled *Wheat and Soldiers,* it is described as "an eye-opener for the Japanese public, whose conception of the Japanese soldier in action had been built on official army communiqués and censor-filtered newspaper reports." Excerpts from the book tell of his and other soldiers' sensations while under the fire of Chinese artillery. As given by the *Times:*

"I had thought of myself as utterly brave and daring," he wrote, "but now I was quaking inside and my convictions were shaken. I had been perfectly confident that the enemy's weapons would never find me. Now I realized that that was merely mental comfort. I was filled with anger at the sight of life being destroyed so carelessly. So much noble effort goes into the development of a single human life. But one chance shell ends it all. This feeling is not unusual. It does not mean that we refuse to die for the country. But I could not prevent indignation against war, in its entirety, from welling up in my heart."

For protection against flying shell-fragments the men begin digging into the ground. "A soldier offered me his shovel," he continued. "I took it and unconsciously traced the characters, 'Father' and 'Mother' in the soft sand. Then I erased them and wrote the names of my wife and children. I touched the good-luck omen my mother had given me, and I thought of her prayers for my safety. At the time, the thought came to me that all around were men whose families in Japan prayed for their safety. Yet they were dying, one after another."

A shell bursts, almost at his side:

"All hope was lost, it seemed to me," he went on. "I murmured, 'I don't want to die. Can nothing help me?' I put my hand on my heart as though to stop its pounding and told myself that this was not fear. But I was apologizing to myself. For that's what it was—fear."

WAR AND PEACE

When an entire people is led so far from reality as the revelations of this Japanese soldier suggest, it may be that the bitterness of modern warfare is the only means whereby they can be brought to their senses. Whatever the outcome of the present strife in the Far East, it seems a sure conclusion that the Japanese people will emerge from it chastened and sobered, seeking other than militaristic ideals. Until other means of settling disputes seem more desirable, wars will continue to be the necessary means of *Karmic* adjustment between nations. Given this necessity, we should recognize that a war may provide opportunities for self-sacrifice and right action, according to the motives of the individuals engaged. A war fought with motives of justice and freedom is better than a cowardly peace. What good is a life maintained from fear of death? A selfish peace will result in greater perversions than any number of wars waged for righteous purposes; selfishness lies at the root of all sin, sorrow and suffering.